/66 cont./

264 and licked them off as he swung himself, but no one bothered
276 another with his company. In eating beijú they were perhaps a
little more liberal, at least toward me, but in the evening I often saw the men turn aside individually to consume a piece. Later Ehrenreich /67/ found something similar among the Iarajś /Caraja/ on the Araguay /Araguaia/. "Etiquette demands that each one eat by himself, turned away from the other. Anyone who violates this must endure the mockery of the others."

264 Now among the Bakaïrí this etiquette was definitely
276 stricter, certainly in relation to the guest at least, for they com-
123 pletely lost their sense of humor over my lack of manners. I certainly did many things that were not the practice of the country, I sang loudly, I asked men and women their names, I refused the delicate beetle larvae and committed similar quite inexcusable things, but I never noticed that people were ashamed. In this case, however, it was more a matter of something improper; I had been indecent. There can be no doubt about that.

264 If we must admit, along with Heine, that we all are naked
● 271 inside our clothes and may be granted only relative justification for our feeling of modesty, the Bakaïrí, too, cannot be offended in his nobler feelings by the mere fact of eating, insofar as the individual takes care of the process for himself. Involuntarily one thinks of some animal that carries its portion of the meal to one side, but obviously out of the fear that another will take it away.
[146] I do believe that fish and meat were relatively scarce among the Bakaïrí, who, with a certain indolence, limited themselves more to mandioca and maize than they themselves liked; I am certain that if I had stayed there a week longer I would voluntarily have sat down in a quiet corner with every good morsel that I had justly or unjustly got hold of, in order to consume it protected from the glances of the others. Even at that time, I am afraid, I was casting hungry glances toward the others. The origin of the feeling of modesty described, however, must be rooted in ancient times.

ooo Good heavens, when we were on short rations on the expedition, how we so-called civilized human beings checked each other's portions, I can only say with greed and envy, although we

B /201 cont./

[191] [194] [241] in remote epochs, /202/ for the phonetic softening processes and the disappearance of the initial root-sounds, which are present everywhere in the individual dialects, show a development in the same direction, but in different gradations everywhere with respect to degree and limits, show only equivalence, not conformity, and therefore could have started only after the separation from the basic people. Nevertheless, even the basic peoples have names for the most important useful plants: they are entirely different from one basic people to another, but for the individual basic stock they are common among a greater or lesser number of branches. For the Karaiben /Carib/ I believe I have proved these statements in my Bakairí grammar, I can likewise maintain them for the Tupí after more recent studies; for the Nu-Aruak /Arawak/, where the material is inadequate and difficult, I reserve all judgment and merely point out that, on the basis of historical and ethnological data, we must conclude that the Nu-Aruak undoubtedly have an older culture than the Karaiben and certainly the Gês, and probably also an older one than the Tupí. The Trumaí borrowed their names for the most important useful plants in part from the Nu-Aruak, in part from the Tupí.

T [192]

B [181] Thus, we have a contradiction with respect to the common conception: ancient agriculture along with the world view of hunters. The Bakairí said to me: "Our grandfathers did not know anything about maize and mandioca, instead they ate earth" -- which the present-day Indians only nibble. In the bagadú legend they say that mandioca was first given as a gift to the campo residents. In the Mato Grosso different stages of development are found side by side; in the case of the Bororó we shall become acquainted with a mighty tribe for whom the cultivation of food plants was an incomprehensible beginning, who, without need, most speedily pulled out and consumed the mandioca roots planted for them, before the roots were scarcely more than thin young shoots -- we recognize from the language and also hear from the tradition that the Trumaí were taught agriculture only recently by their neighbors, and we find among them excellently tended, extensive plantings--

B [193] [261]

BO [241] [153]

T [241] [179]

/281 cont./

285 532 825 bird, and the jabiru or giant stork. A human-like figure, a doll with a knob on top instead of a head, represented the imoto dancer in his straw garb. Otherwise there were always birds, and, to be sure, large birds. Often a pair of genuine tail feathers were stuck in or a few colored bands painted on the maize straw. The accompanying Harpia destructor (Fig. 69 /see p. 316/) is characterized by its strong beak and its crest, the tail feathers are banded with black; the toes are lovingly made out of twisted straw and where the foot emerges from the feathers of the leg there is a lathing. More impressive was the tujujú stork; it hung with wings outspread! A thick maize ear, as the center section, formed the body, only the stem was not cut off on it, but rather, projecting far out, formed the somewhat thin, but long beak. On either side eleven maize ears in [258] a row were clamped between a couple of twigs, and this beautifully suspended bridge then represented Mycteria americana, the individual parts of which were broken off one by one and roasted. Nothing mysterious, nothing symbolic, only a stork which the Bakaïrí were very willing to roast crispy for the astonished European.

524 532 261 /282/ Loam dolls. A similar unexpected combination of the beautiful and useful is shown by a heavy, red, loam doll, 30 centimeters long, 24 centimeters wide, and seven centimeters thick, Fig. 70 /see p. 318/. Four rounded stumps, which are produced by two lateral and one lower /Fig. 70 appears here/ indentation in the body lump, are the extremities; a clumsy, cube-shaped projection, the head. Two little holes, the eyes; a depression, the mouth sliding sharply downward, and another little hole, the navel. This red loam man is an edible doll for children. It consists of the material which the Bakaïrí say their grandfathers consumed before they were acquainted with mandioca. Today the heavy, fat dough is probbably no longer a prized delicacy. The doll is also not very suitable as a plaything because of its weight. I was told that children licked it. We found similar dolls made of whitish, harder, nonedible loam, however, and saw nothing of loam being

2: Steinen--318 £, D-3 (1884, 1887-1888) 1894 SP7 Bacairi SP7 Bororo SP8

B 532 532 261 B 171 261 532

/282 cont./ we found similar dolls made of whitish, nonedible loam, however, and saw nothing of loam being eaten by the Kalusche Indians, whereas among the Bororó I saw that they absent-mindedly broke off and nibbled little pieces of the wall of the station house in front of which we stood talking.

Fig. 70. Loam doll. Bakairí. (1/6-1/7 nat. size /as shown in the original illustration/.)

Among the Bakairí we discovered a small female doll of baked clay, which they attributed to the Auetó, the only one of its kind. Among the Auetó themselves we did not find anything similar. The arms are broken off close to the shoulder, the legs somewhat lower

Fig. 71. Clay doll. Auetó. (3/4 nat. size /as shown in the original illustration/.)

in the middle of the shapeless, swollen thighs. /283/ Aside from this elephantiasis, the modeling is not bad at all. The torso especially is praiseworthy, the navel is in the right place, and the back, both in

/343/

171 754 956 The medicine men are differentiated as good and bad. According to Antonio, there are "few among the Bakaïrí and Auetó, more among the Nahuquá, many among the Mehinakú, and too many among the Kamayurá." There were none living on the Paranatinga at the time. Anyone can become one, but it is very [860 785] difficult. "One must learn a great deal." One is supposed to drink only starchy broth for four months, enjoy no salt and eat no

[861 826] * This fasting is also very good if one wants to excel in the art of shooting fish, and in this case it is sufficient if one does not eat anything but starch-paste for a month. Antonio did this and was very satisfied with the result.

meat, fish, or fruits; one is not supposed to sleep but to drum ceaselessly on the skull with the fists so that the swollen eyes are very painful in the morning, bathe a great deal, scratch arm and chest bloody, etc. Antonio wanted to study medicine, but was afraid of this difficult internship; Felipe made a good start in the same endeavor, but did not succeed, because he had no teacher.
*171 754 The chief art of the accomplished master of sorcery is exhibited in the use of poisons. With these he kills others and he even kills himself in order to be able to change himself into another shape. We are to become acquainted here with a conception of death which takes some getting used to, but which is in direct agreement with the life of the shadow during sleep.

[828] Let us hear first how sickness and death come into the world, in spite of the good medicine-man of one's own village, who with all his might combats the evil one from the foreign village. [825 824] The evil one is a bad person whom no one likes because he kills instead of healing. he mixes the poison from wasps, from the tocandyra ant, and from other such animals with oil and resin from the alimeca and pindahyba in a calabash. From the man whom he wishes to harm he obtains either hair, by stepping on it when it is being cut or even cutting it himself when the man is asleep, or a bit of blood by tossing a finely pointed twig of jatobá, pindahyba, or pau de olho in his direction and then picking